THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (JOHN 14: 21).

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LESSONS FROM THE FIRST ANGEL VISITATIONS TO JOSEPH.

PRESIDENT HEBER J. GRANT.

EVERY step which the Prophet Joseph Smith made in furthering the establishment of the Church of Jesus Christ of Latter-day Saints was first made an object of prayer. From the time he took the advice of James and went to the grove where he received the first vision—in which he was enjoined to hear the words of the Father's beloved Son, Jesus Christ—until the time of his death, in every contemplated action he perseveringly solicited divine guidance through prayer. When some three and a half years had elapsed since the first vision, he felt that it was time for him to know further what the will of the Lord was regarding the work that he was to do. So, remembering again his method of obtaining wisdom, he went to the Lord as he did when he tested the promise of James. He went with repentance in his soul, fearing that he had done wrong during the interval of these years, and made confession that he had been led into some temptations, and had shown a disposition of levity and a desire to associate with jovial company, not consistent with the character that he thought should be maintained by one who had been called of God as he was.

Feeling thus condemned, firmly and with steadfast purpose, he supplicated God for forgiveness, and that he might know his standing before the Lord. His prayers were real conversations with the Lord and came from the heart, as prayers always should. While he was thus engaged in praying, one of the most marvelous manifestations of modern times took place. The angel Moroni appeared before him, saying he was sent of God. He not only

pointed out where the plates of the Book of Mormon were hidden and showed them to Joseph in vision, but he quoted important scripture passages, by prophets of old, that were fundamental in the establishment of the Church of Jesus Christ of Latter-day Saints upon the earth, and were soon to be fulfilled. The wonderful promise was made that the Priesthood should be revealed, that there was a book deposited which gave an account of the former inhabitants of this continent, that it contained a fulness of the Gospel as delivered by the Savior to the ancient inhabitants, and that great judgments were about to come upon the earth.

The whole career of the Prophet teaches us that whenever he desired wisdom and understanding concerning the work whereunto he had been called, he sought the Lord through prayer; furthermore, that the work of the Lord and the laying of its foundations were not the acts of a moment, but of growth directed of the Lord, and that the Prophet was to grow with it.

As witness to this, we have first the heavenly vision, followed by a number of years of experience; then the visit of the angel Moroni, with certain promises concerning the revealing of the Priesthood and the coming of Elijah to confer the keys that would be for the salvation of the living and the dead; and furthermore, the revealing of the hidden plates of the Book of Mormon; then four years of education before these plates were delivered; then nearly three years before they were translated. Finally the Priesthood was restored, the Church organized, and the keys of the gathering were committed, and other fundamentals attended to pertaining to the establishment of the "marvelous work and a wonder" which was about to come forth.

Some of us are prone to think that the work of the Lord should progress more rapidly, that purposes should happen as they are revealed; but we should remember the lesson in the life of Joseph, that before the will of God can be done among men, there must be a preparation of those through whom it is to be done. Are we willing to make the sacrifice that shall give us that preparation? The Lord is willing and anxious that His work shall grow, he requires that we shall seek Him in prayer and prepare ourselves to accomplish what He has given us to do. And the Prophet has set us a wonderful example in this respect. He asked the Lord what to do. The Lord told him, then he faithfully set about to perform his tasks.

Like fruits, all purposes of the Lord grow. Men can not make them grow, the growing is done by the Lord; but men can place themselves in the midst of the chain of sequences that will further the purposes of God. The results of our lives are largely matters of cause and effect. Like all fruits of righteousness, the fruits of the kingdom of God must be grown. We must remember that we have not done our duty in this respect because we know how to do it. We should rather spend the time that we spend in wishing

and hoping for the fruits of righteousness, in fulfilling the conditions of their growth. These conditions, as with the Prophet, are divine guidance through prayer, obedience to the will and commandments of God, earnest work, and effort on our part towards the achievements we pray for. The fulfillment, the desired result, will then come just as surely as causes bring effects.

The Church of Jesus Christ of Latter-day Saints is itself a testimony of the divinity of the heavenly messages given to the Prophet Joseph Smith. Hundreds of thousands of faithful men and women are convinced of this truth; and I join my testimony with theirs that the revelations of the Lord to Joseph are true, and that this Church, through divine source, bears legitimately the name of Jesus Christ and His divine authority.—Editorial in *The Improvement Era.*

FAITH AS AN ACTIVE FORCE.

CHARLES GORE, D.D.

(Concluded from page 599.)

Now sickness is not always associated with sin. Our Lord rebuked His disciples for supposing that it was always associated with sin. When they asked about the man who was blind, did this man sin or did his parents, He rebuked them, and said: "Neither this man sinned nor his parents." Still, sickness is, in fact, very largely associated with sin; very much more largely than we are apt to imagine. And St. James contemplates such a case—"If he have committed sin it shall be forgiven him."

The next sentence implies that he is to confess his sin, and the word "confess" in the Bible almost always means open confession. He is to confess his sin to those assembled, who have come with the anointing oil, and there shall be absolution in soul as there is to be freedom in body.

In the next sentence he generalizes, and says to the Christians generally, "Confess therefore your sins one to another, and pray one for another, that ye may be healed." You are suffering with this disease, and burdened with sin, its accompaniment. Well, do not be too anxious to cloak it, but confess your sins one to another and enlist one another's prayers. Because prayer is an exceedingly active and powerful thing. It can change things; it can produce great and important revolutions in the state of the individual as in the state of society. "The supplication of a righteous man availeth much" in its working. Then he gives the instance of Elijah. We are not told in the Book of Kings that Elijah produced the drought by his prayers, but by his words. But it was the tradition of the Jews that he had produced the drought by his prayers, and that it had lasted for three years and six months.

He says, look at Elijah. Elijah was a man of like passions with us, and he prayed earnestly that it might not rain, and it rained not. He prayed again, and the heavens gave rain and the earth gave forth her fruit. In that very striking picture he gives an illustration of what an active, reconstructive, judiciously effective thing the prayer of the righteous man may be.

Then he goes on to give another instance. Sin was common, even in those days when it cost people much to become Christian. Still, there was sin. "My brethren, if any among you do err from the truth"—as regards the teaching, the ideas concerning Christ or the true way of living, for both would be included in that word the "truth"—"if any among you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his ways shall save a soul from death, and shall cover a multitude of sins." Not cover in the sense of hiding, but in the sense of obliterating, extirpating, in which it is constantly used in the Bible. Again, if a man has gone wrong, do not take it as a matter of course that so he must continue. Set yourself to work to get him right; it is your business to convert him from the error of his ways to the truth, from the evil to the good. You see, you cannot accuse St. James of taking a merely passive view of faith. There is a wise passivity which thinks before it speaks, which is always occupied in holy stillness, and realizes and re-realizes day after day what is the purpose of God for us, and quiets our tumultuous impulses and lusts and desires. That is one part of faith. But the other part is to be this vigorous operative principle, which lays hold upon the will of God and sees how far things are from being according to the will of God, always operative to make the will of God effective and change, change, change things as they are.

Well, I might go on a long time speaking about this passage in St. James, because I might preach about unction, and express my thankfulness and ask you to feel thankful that the idea of faith healing and the revival of unction is making progress amongst us, very often with a good deal of mistake, as if there were no such thing as resignation; still, it is a matter for congratulation that it should be reviving amongst us. And I trust we shall keep from the error of regarding the unction of the sick as simply a ceremony for the dying. No, it is a ceremony for making the sick well. Even we Christians and churchmen in these days, which are very materialistic, do greatly need to resist with all our powers, the foolish practices which, in the case of sickness, are apt to exclude the ministrations of religion until the last moment of death, when the person is practically, or seems to be practically unconscious, and unable to make any effort of will or mind. You must not assume that too lightly. I had an extraordinary experience when I was for a little while a chaplain in a hospital in the war. I was sent for to a man who had had his leg cut off at

the knee. Poisoning set in, and he had to have another operation, and his leg was cut off at the top joint, and he was supposed to be dying. He appeared to be utterly unconscious, and I am afraid my faith did not discern that I ought not so to think. But I prayed by him, for him, without much thought of praying with him, because I thought he was quite beyond any possible consciousness of what was going on. He seemed to me to be as good as a dead man. Four or five months afterwards, I was confirming in a hospital, and the sister ran after me when I was leaving and said a man wanted to speak to me. It was this man. He had recovered. And then I found, to my unmixed astonishment, which taught me a lesson I shall never forget, that he heard and realized, vividly realized, all that I said, and the prayers I used. Still, we have no right to leave the ministrations of religion till the last moment. Let us revive the unction of the sick in its true sense, and its true meaning and with its true solemnity, as concentrating the faith of the religious community upon the sick person, stimulating his own faith, exercising their faith with a view to the recovery, if so be that it is the will of God. But I must leave that.

Or again, I might have preached to you about what is very interesting; that is, the history of the administration of penance in the Church; how it was begun from penances imposed on notorious sinners, requiring their open confession before the Church, as you see it in the Epistle to the Corinthians, besides that of mutual confession in the public assembly. It electrifies us to think that communities could exist in which people could confess their sins publicly in the congregation. So it was, and the confession before the altar of the priest and the server is a relic of that. The reasons were obvious which made it impossible to continue that practice, and it passed into a private confession to the priest, and had its remarkable vicissitudes in history. That would be an interesting matter. But I will not dwell on that, only ask you to remember, and I think those who make their confession to a priest need the reminder as much as anyone else—that it is not a healthy attitude to cloak up our sins with a sort of hypocrisy, that we should passionately desire that other people should think of us as quite different from what, in our inner selves, we are. That is not a commendable attitude for a Christian. If we confess our sins, whether in private confessions altogether, or in confessions to a priest, we have no right to be angry if people accuse us of them in common life. To confess your sins is to acknowledge them, and to be ready to take punishment for them. And it means that we should not really desire to appear different, in fact, from what we are. It is going out into the light. There are certain instances in the quarrels which arise between husbands and wives, and in multitudes of relations of life, when things would be remedied if they would confess to one another, and say,

I am sorry, I was wrong. We are very unwilling to admit ourselves wrong, yet that is what a Christian should do. "Confess your sins one to another, and pray one for the other."

Then again, I might have preached on the proper subjects of prayer, whether we may pray for rain, and so on. There again I can not do it. Only, there is no sharp line between the miraculous and the natural, and the gradual disclosure of the laws of nature has been meant, and has in fact resulted that way, not to enfeeble and to enslave men, but to liberate them. The more we know about the laws of nature, the more we can do through and with them. Our Lord prayed, "Father, if it be possible." Under the circumstances it was not possible, and He added, "Nevertheless, not my will, but thine be done." Still, He prayed, "If it be possible." Our prayers will be effective in proportion as they are in accordance with the will of God, and we seek to know the will of God. We never can know it completely. So prayer always goes on protesting to God our wishes and wants, as men who know a very little of what is possible, in physical things as in spiritual things. But I leave all these topics. I simply ask you to remember that faith is not merely a passive thing, it is not only resignation. It is a great, active quality which, because it knows something about the will of God for man, is therefore profoundly dissatisfied with things as they are in individual cases, in our own souls, and in the world at large, and which reaches out active hands to alter and to change.—*The Christian World Pulpit.*

AN UNSOLICITED DEFENCE.

ELDER CLAUDE P. HEINER.

RECENTLY President Merrill D. Clayson, of the Manchester conference, and Elders Ronald D. McGregor and Russell C. Capener and I went to Bolton to hold an open-air meeting on the steps of the Town Hall. An excellent and very attentive crowd were assembled. During the course of the meeting a gentleman came forward from the audience and expressed his willingness to speak about the "Mormons" as he had found them while in Utah. He was unknown to any of us Elders and to the audience, but he was given time to relate his experiences.

He introduced himself as Mr. Hunter, a man born and reared in that town, and said that he was the man mentioned in the newspapers who, in 1915, succeeded in walking from San Francisco to New York City. He then told of his impressions of Utah. "Those 'Mormons,'" said he, "have a wonderful system of taking care of the poor, for they pay ten per cent. of all their income into the Church, and if there are any poor people in the community they are helped first, and so it does away with real poverty.

The 'Mormons,' however, are not the only people in Utah. There are Catholics and Protestants in great numbers. But the 'Mormons' are just as good as any of them, being honest, clean, and industrious people, and very good citizens."

He spoke of Salt Lake City and Ogden in terms of praise, and then spoke of his walking trip eastward through the state from its western boundary, and said, "A great many fine English families are living there in peace, happiness, and prosperity, and I was given a hearty welcome wherever I went." He branded as absolutely false the reports which have been circulated about the Latter-day Saints' practising polygamy, and added that this had been abolished twenty years ago. He continued: "I can prove my statements by members of your city council who know me and know the conditions existing among the 'Mormons.' I know that those people have fully as perfect a system as we have here in England. For your own good I would like to take you all to Utah to see the 'Mormons' as they are, and I promise you that those of you who have had bad ideas of those people would be astonished to see that they are some of the best people in the world. . . . You people will do well to take heed of what these missionaries are saying, for they are only trying to make you better people."

In conclusion, he said, "My religion is to lead a clean, pure life, and seek the good from all things. I do not defend those people because I am one of them, but in fairness as an Englishman."

The majority of those present were much impressed by his statements, and President Clayson, in thanking him, voiced what I am sure were the sentiments of most of them as well as of ourselves, when he prayed that the Lord might bless him for his honesty and fairness in defending a much misunderstood and misrepresented people.

THE VISITATION OF MORONI.

"TRACING back the wonderful events that have occurred during the past centennial of the coming of Moroni, we can perceive clearly that upon that extraordinary revelation rests the beginning and foundation of the marvelous work and a wonder which has been performed in association with this divine organization. To me that vision was a veritable reality. From my first reading of this account, through all the years of my long experience to the present day, it has been a turning point in the history of God's dealings with mankind, affecting the great future; the coming in of the Millennium; the establishment and building up of the Kingdom of God; the overturning of the false creeds and systems invented by men in what is called the "end of the world."—PRESIDENT CHARLES W. PENROSE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, SEPTEMBER 27, 1923.

EDITORIAL:

THE RELIGION OF THE PRESENT.

IN a review of a new book (*The Reconstruction of Religion*) by Dr. Elwood, John Telford writes the following in *The London Quarterly Review*:

"What then, are the demands which social science makes on religion? Professor Ellwood says the religion must be one that will release the creative energies of man, that will not only inspire faith and hope in individual life, but enthuse communities for progress; that will not only strengthen and uplift individuals, but send them forth to build a new and better social world. The social idea of Jesus is not a cut-and-dried formula for a fixed social order, but an outline, based upon fundamental social principles, to be filled in by the intelligence according to the human needs, brought about by special situations. A social religion must be a missionary religion, carrying enlightened social values, social patterns, civilization as fully as it has developed to all peoples. The essentials of the religion we need are those of the religion of Jesus. The future religion must have a positive and unequivocal doctrine concerning the family. The influence of sex must be controlled in the interest of a sane and wholesome family life. Social religion would put the little child in the midst and would make our estimates of marriage and the family centre around the child. The service of humanity must be made the end of this economic life, and co-operation in service must become the rule. Opportunities must be equalized in social and economic life, and conditions of public health must be equalized. That is no impossible Utopia. It is the goal toward which the best economic thinking is moving."

This social religion, far from being an impossible Utopia, exists, and it can be found in the world to-day in the doctrines and workings of the Church of Jesus Christ of Latter-day Saints.

The Church teaches that the purpose of man's being is that he may attain to an immortal soul, whereby he may arrive at a fulness of true joy. To do this he must be obedient to God's laws, which demand not a passive mental acceptance, but active work. On this basis the Church lays its claim to being the much-sought social religion.

Faith and Hope in Individual Life.

First, according to Mr. Telford, the religion of Jesus must inspire "faith and hope in individual life." A Latter-day Saint is convinced of each individual's personal identity in the world to come. He believes in a literal resurrection; in fact, he knows that the origin of his Church is based on the appearance of immortal, resurrected beings to the Prophet Joseph Smith. He embraces this knowledge gladly, and with faith and hope in eternal progress, in which he as an individual will take part, he strives in this life to make himself better. Surely, here is found "faith and hope in individual life!"

A Positive Doctrine Concerning the Family.

With belief in eternal life of individuals comes a corollary, that of belief in the relationship of those individuals to each other. And the Gospel teaches that the family is so sacred as to be eternal itself. Covenants of love bind the husband to the wife, the parent to the child, in the promise of an everlasting tie. No wonder, then, that the true Latter-day Saint, whose sexual purity is a requisite for admittance to the temple, regards his or her fidelity to the marriage vow as sacred as life itself, and that the "Mormon" family life, the result of this belief, has been so highly praised! So individual advancement grows into advancement of the family.

Community Enthusiasm for Progress.

Just so does community progress come as a result of real individual advance. Development comes from practice, and the Latter-day Saint believes that he becomes better himself only as he helps others to become better. As a member of an organization which provides him with continual opportunities of contact with his neighbor, he tries to make this thought action. Thus we find some remarkable instances in Church history of temporal and spiritual results of co-operation—instances with which everyone who knows the story of "Mormonism" is familiar. It was this mutual help that resulted in the building of the Kirtland temple when the Church was weak and its members few; it was this community work that built Nauvoo, the garden-city of Illinois at that time; and it was this same spirit of social unity that bore them when, driven from their homes, they crossed the plains and transformed the desert, and in their community life demonstrated moral and spiritual ideals which are now being seen in spite of blindfolds of prejudice. "Mormonism" strengthens and uplifts individuals, and then sends them forth to build a new and better social world.

It would be interesting to know the percentage of men and women in the Church since Samuel Smith in 1830 started on the

first missionary journey, who have given some years entirely to missionary work. The figure would be large. This year seventeen hundred are spending all of their time in this work—at their own expense—besides the many who are missionaries at home. How beautiful will it be when we all realize that the true missionary is he whose every action preaches the Gospel of Christ—whose associates are proud to call him a *man*! Such a one does not allow lethargy or fear of others' opinions to prevent his living—and so preaching—that which he knows to be true.

The service of humanity through co-operation in service is the ideal toward which we are striving. There is in our hands a perfect instrument, in the principles of salvation and the Church organization which aids in their application, and though we are yet far from being masters of it, we have but to realize its value and employ it to make this "religion of the future," which already exists, a religion of the present that will become more real to us in our thoughts and lives to-day.

In this, the centennial week of the appearance of Moroni to the Prophet Joseph Smith, let us try to comprehend more fully the power of that institution revealed from on high, and, in remembering the awe-inspiring work which has resulted from that visitation, make ourselves more active laborers therein.

D. L. M.

COMMENDABLE SCANDINAVIAN CONFERENCES.

Four successful special conferences have been held in the Scandinavian countries during the last four months, on the occasion of visits from President David O. McKay of the European mission.

The first conference was held at Stockholm, Sweden, Sunday, July 29th. A week before this, on the 22nd, the members of the branch were more than agreeably surprised when Elders John A. Widtsoe and David O. McKay of the Quorum of Twelve walked unannounced into the Sunday-school session. They attended in the evening also, and were the speakers in both sessions. The prepared conference was held a week later, and was very successful, with many saints and investigators in attendance. The decorations of the hall were artistic and appropriate. In the Sunday-school session, beginning at 11 a.m., there were given original poems, speeches and songs from pupils and teachers, which were very interesting. President McKay then spoke. A missionary meeting was held at 4:30 p.m., and the evening meeting commenced an hour later. In this session Elder Gideon N. Hulterstrom was honorably released as President of the Swedish mission, and Elder Hugo D. E. Peterson was sustained to succeed him. Sister Gideon N. Hulterstrom was honorably released as President of the Relief Society of the mission, and Sister Hugo D. E.

Peterson was sustained as her successor in the same position. All of them gave addresses in the Swedish language. President McKay spoke on "Pure Religion."

The successful Christiania (Norway) conference was held Sunday, August 26th. The Sunday-school session commenced at 10:30 a.m., and included a very well rendered program given by pupils and teachers of the organization. President and Sister McKay addressed the children. A Relief Society meeting was held after this session, and at 2 p.m. a special officers' and teachers' meeting commenced. Service in the Church organization was the subject discussed by President and Sister McKay. A baptismal service was held at 6 p.m. In the evening session President A. Richard Peterson of the Norwegian mission gave an address. He was followed by President McKay whose subject was, "Self-mastery, keeping one's self unspotted from the world." The choir rendered some hymns, and the singing was especially commendable. There was a very good attendance.

On Tuesday, August 28th, the Bergen (Norway) conference was held. At 5 p.m. an officers' and teachers' meeting commenced. After a report by President Oluf Karlson, discourses were given by Sister A. Richard Peterson and President and Sister David O. McKay. At the evening session President A. Richard Peterson and President David O. McKay were the speakers.

The Copenhagen (Denmark) conference was held on Sunday, September 2nd. In the Sunday-school session there was a short and effective program, after which Sister and President McKay addressed those present. At 12:30 an officers' and teachers' meeting was held, at which there was one hundred per cent. of those in the conference present. In the evening session the choir rendered some pleasing hymns. The speakers were: Presidents C. P. Sorenson and Paul Gregorson of the Aalborg and Aarhus conferences, President McKay, and President John S. Hansen of the Danish mission. On Monday a missionary meeting and a Relief Society meeting were held, in which all those present gave reports and short addresses and listened to instructions from President and Sister McKay.

All of the conferences were well attended, and a good spirit was manifest. It is expected that much good will result.

"Love carries the redeemed character along with it. Our Lord said nothing to Peter about the necessity of turning over a new leaf. He simply asked about his love. He knew love would make a new man of Peter. Love is a mighty redeeming energy. Set the love of Christ in a man's heart and it will make a new creature of him."—J. D. Jones.

"Let us then be what we are, and speak what we think, and in all things keep ourselves loyal to truth."—Longfellow.

BRIEF MENTION.

STATISTICS given recently by a leading journal report that the population of the British Isles is increased by 1,000 daily.

THE Abraham Lincoln University is to be opened in Springfield, Illinois, the "home town" of the great President. It is hoped to embody the ideals of the emancipator in this institution, and make the university open day and night for everybody, rich and poor.

SUCCESSFUL photographs were taken September 12th of the sun's eclipse, which was visible in southern California. Many pictures were taken at a great height by means of airplanes. A study of them will give more data proving or disproving parts of the Einstein theory.

LEADING scientists of the Kingdom met together at Liverpool in the assemblies of the British Association, and on Sunday, September 16th, many of them spoke in the church buildings of the city. Nearly every sermon, whether of scientist or minister, had for its subject the accord of science with religion. The necessity of religious faith was especially stressed. This is a great contrast to discourses preached a few years ago by religious leaders condemning the work of the Association, and by scientists minimizing the work of the Church.

THE eighth temple built by the Church of Jesus Christ of Latter-day Saints was dedicated in Cardston, Alberta, Canada, on Sunday, August 26th, by President Heber J. Grant. It is the first temple to be built outside of the United States or their possessions, and has been ten years in construction. The architecture is unique, its lines giving from a distance the effect of a huge pyramid. The artist adhered strictly to the beauty of straight lines. Thousands of tourists visited the building before its dedication, which has formally closed it to all but Latter-day Saints.

THE *Rotarian* for September explains the adoption by San Francisco of the "Community Chest." This is the concentration of all charitable funds in one general fund, under the direction of a representative committee, which apportions this fund to the several charitable organizations according to their activity of the previous year. Instead of campaigns for charity from separate organizations, which in San Francisco brought a "tag day" at least twice every week in the year, only one campaign per year is made under the new system. Where, under the old, there were fourteen thousand persons contributing to charity, there were one hundred and nine thousand under the new. The cost of administration dropped from fifteen per cent. to less than six per cent., and donors felt more assured in that difficult question, the proper distribution of charity. It was planned to raise $2,000,000 in 1922. In two weeks $2,037,000 was subscribed, and more came in later. Under the same system Cleveland raised in 1922, $4,369,000, Minneapolis over a million dollars, and Philadelphia over two and a half millions. This method of concentration approaches that of the Church organization, wherein thousands work together in donating their fast offering to one central fund, conscious that 100 per cent. of it will be distributed to those whose needs have previously been ascertained by personal visits from others whose recompense is the happiness of serving.

FROM THE MISSION FIELD.

Branch Reorganization.—Sunday, the 5th ult., Elder Wallace R. Budge was appointed to succeed Brother John Hunter as president of the Glasgow branch, and Elder Harvey H. Glade was appointed to succeed Brother Donald Gray as clerk of the branch. President Glen A. Finlayson presided at the evening services in which the reorganization took place.

Baptisms.—The Saints of the Belfast branch (Irish conference) held an enjoyable outing and baptismal service at Helen's Bay, Saturday, the 15th inst., with a large number of friends and investigators present. Five candidates were baptized by Elders John C. Bell and Edwin O. Stenquist, and were confirmed by Elders Edwin O. Stenquist, John C. Bell, and Richard M. Burgoyne.

Arrivals and Appointments.—The following missionaries arrived in Liverpool Saturday, the 22nd inst., per s.s. *Montclare*. For the Netherlands mission: Luther Crockett, Johannes D. Springer, Asael J. Smith, and Ezra Whipple Taylor, all of Salt Lake City, Utah; Merlin W. Sant, Long Beach, California; and Alfred D. Lindberg, Tooele, Utah. For the South African mission: Waldamer Y. Clayton and Cornelius Vander Ende, both of Salt Lake City.

Socials.—Tuesday evening, the 11th inst., the Relief Society of the Glasgow branch (Scottish conference) held a farewell social at the home of Sister Donald McDonald, in honor of Sisters Elizabeth Noble and Jane W. C. Rennie. The evening was spent in giving readings and recitations, and in singing old Scotch songs. After tasty refreshments were served, Sister Jane M. W. Glass presented tokens of remembrance to the departing Sisters.

Concert.—A very delightful concert was given by the Bradford branch at Clayton on Saturday night, the 8th inst. The program rendered consisted of solos by President Guy A. Poulsen, Elder Percy Whetton and Sisters Elizabeth K. Poulsen, Clara Evans, and Florence Wilson. Violin solos were rendered by Mr. George Thornley. Brother Walter Sutcliffe was the accompanist for the evening. Readings were given by Sisters Alice Toulin and Clara Evans. That all present enjoyed the evening was made manifest by the liberal contributions given for the buying of books for the branch M. I. A.

Appointments of Conference Presidents.—Elder Merrill D. Clayson was appointed as president of the Manchester conference on July

12th, to succeed President Robert Warburton, honorably released, who sailed for home on August 31st.

Elder Fielding K. Smith was appointed on the 13th inst. to succeed Elder Clarence L. Giles as president of the Sheffield conference. President Giles has been honorably released to return home.

Elder John Walsh was appointed the 14th inst. as president of the Liverpool conference, to succeed Elder Leslie D. Naisbitt, who, honorably released, sailed for home the 7th inst.

Elder Selvoy J. Boyer was appointed on the 18th inst. to succeed Elder Joseph H. Valentine, as president of the Nottingham conference. President Valentine has also been honorably released, and will soon sail for home.

Elder John Crofts was appointed on the 18th inst. as president of the Welsh conference, succeeding Elder Grant Y. Anderson, who has been honorably released to return home.

Meetings of Traveling Elders.—Saturday, the 15th inst., the monthly Priesthood meeting of the traveling Elders and lady missionary of the Leeds conference was held in the Clayton branch chapel. Various reports were given. Extemporaneous talks were rendered by Elders Clifford Cook, W. Scott Day, Wallace P. Galbraith, John G. Osborne and Rudger C. Atkin. Discussion followed. President Guy A. Poulsen presided.

President Ezra T. Benson and all of the traveling Elders of the Newcastle conference met at Sunderland in a priesthood meeting, Saturday, the 15th inst. "The World's Need of Mormonism" and "The Improvement of the Sunday-school Work in the Conference" were the assigned subjects which were treated by Elders John M. Jones and William A. Monson. The work in the various branches was reported, and a very profitable discussion followed.

Branch Conferences.—A branch conference was held in Bradford, Leeds conference, Sunday, the 9th inst., under the direction of Conference President Guy A. Poulsen. The meetings were well attended. The first session was conducted by Superintendent John W. Turner. The children gave a very interesting program on the "Articles of Faith," after which reports of the various organizations were given. Elder Percy Whetton then spoke. Immediately after Sunday-school an officers' and teachers' meeting was held. The speakers at the evening meeting were Elders Lester W. Fry and Percy Whetton, and President Poulsen. A quartet, composed of President Poulsen, Elder Whetton, Sister Elizabeth K. Poulsen and Sister Barbara Whitaker sang, "See The Mighty Angel Flying." The music during the sacrament was rendered by Sisters Maggie Pearson and Clara Evans, piano, and Sister Frances Whitaker, cello.

On Sunday, the 9th inst., the semi-annual conference of the Gateshead branch (Newcastle conference) was held in the West-

Rodney D. Price and Don Clyde first met with the local priesthood. Reports were given and encouragement was imparted. Two brethren were ordained to the Priesthood. "The coming forth of the Book of Mormon" was the assigned subject which was treated in a most creditable manner by the members of the Sunday-school in the second session. The evening meeting was most inspiring, an excellent spirit prevailing throughout. Of the seventy that filled the hall twenty were investigators. President Benson and Elder Price addressed the meeting, and the branch choir rendered an anthem well. Elder Clyde, president of the branch, conducted the meeting. The work is going rapidly forward in this branch.

A conference of the Nottingham branch (Nottingham conference) was held at 18 Carrington Street, Nottingham, Sunday, the 16th inst. There were in attendance President Joseph H. Valentine and Elders G. Rex Sutton, William M. Oswald, and Selvoy J. Boyer. Branch President Joseph E. Robinson conducted the meetings. In the Sunday-school session some very interesting short stories and discourses were told the children by Brothers Arthur Sims and Samuel Hawson, Sisters Nellie Hallet, Edith Shepherd and Elizabeth Hatten, Elder Boyer, and President Valentine. During the afternoon and evening sessions a solo was rendered by Sister Nellie Hawson, and addresses were delivered by President Valentine, Elders Sutton, Oswald, and Boyer, and Brothers Robinson and Ernest Bramley. The meetings were well attended and a splendid spirit prevailed.

The Merthyr branch of the Welsh conference held its semi-annual conference on Sunday, the 16th inst., with Conference President Grant Y. Anderson presiding. The Sunday-school session, conducted by Brother Ernest Morgan, was a musical feast. The Mountain Ash Saints rendered some splendid recitations and musical numbers, and President Anderson spoke. At the evening session the speakers were Elders Lewis F. Hansen and F. Barr Sheets.

The autumn conference of the Darlington branch (Newcastle conference) convened at 9 High Row, Darlington, Sunday, the 16th inst. At 12 o'clock the local priesthood, with Elders John B. Fowers and Walter H. Allington, Jun., and President Ezra T. Benson, met in a priesthood meeting in which testimonies were borne, reports given, and items of instruction imparted. The Sunday-school session consisted of musical items and recitations bearing on the coming forth of the Book of Mormon, and was well rendered. President Benson then addressed the school. At the evening meeting there were about thirty present, a number being investigators. The traveling Elders present addressed the meeting.

Sunday, the 16th inst., a conference of the Saltley branch (Birmingham conference) was held. There was one well-attended and successful evening session. The speakers were presiding Elders

field hall. Conference President Ezra T. Benson and Elders Thomas Griffiths and Joseph E. Tillotson, and Conference President Francis R. Kirkham.

MEMORIES OF CUMORAH.

O LITTLE hill, thy name scarce known,
Hadst thou but tongue to tell—
How on thy slopes
Midst forlorn hopes
The Jaredites in thousands fell,
Till none were left to moan;

Thou wouldst recount the story true,
That sad and awful end
Of Nephi's race
Upon thy face,
With prophet, relative, and friend,—
All slain within thy view.

Tell of Moroni on thy crest,
Mourning for friend and foe;
Custodian great
Of inscribed plate,
He brought and there did bury low,
And hide within thy breast.

Of all the scenes thou couldst unfold
To us, we'd like this best,—
When thou didst yield,
To guard and shield,
To Joseph Smith, at God's behest,
Those treasured plates of gold.

One hundred years have passed away,
And passed beyond recall;
Yet bosoms swell
Whene'er we tell
Of truth restored for one and all,
In God's appointed way.

—ROGER HOWEY (Newcastle conference).

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